PROPHECYING, CASTING OVT OF DEVILS, AND MIRACLES:

Briefly discourſed in two Sermons *lately preached at* LANGAR in the Valley of *Beluoir*,

By

CHARLES ODINGSELLS.

1. Cor. 13. 2.

Though I haue the gift of prophecying, and vnderſtand all myſteries and all knowledge, yea, if I haue all faith, ſo that I could remoue Mountaynes, and haue no charitie, I am nothing.

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BRITISH MUSEUM

TO

THE RIGHT

Honourable EMANVEL, *Lord* SCROPE, *Baron of* BOLTON, Lord Lieutenant of *the Countie of Yorke, and Presi-dent of his Maiesties Councell eſtabliſhed in the North, &c.*

RIght Honorable, It was well obſerued long agoe by that learned Father Saint *Ierome*, that the Scriptures conſiſt *non in legendo, ſed in intelligendo*; *Not in reading, but in vnderſtanding*: For, they are euen a pleaſant Garden ſhut vp, an wholeſome Fountayne ſealed: neceſſarie it is that they bee opened, that they be vnſealed, otherwiſe, they ſhall be vnprofitable vnto vs. They

S. *Ierome* in his Dialog. againſt the *Luciferians*.

Vincent. Lyr. aduerſ. Hereſ.

may well (ſaith *Vincentius Lyrinenſis*) receiue *euidentiam, lucem, diſtinctionem*, they may bee explaned, cleered, diſtinguiſhed: ſo long as they ſtill retayne *plenitudinem, integritatem, proprietatem*; *Their fulneſſe, ſoundneſſe, and proprietie.* But who ſhall attempt this great worke? who ſhall dare to enter into the Land of *Canaan*, to encounter the ſons of *Anak?* who ſhall take in hand to leuell the Mountaynes, and make the rough places plaine? who ſhall open the darke and difficult paſſages of the diuine Oracles? Surely, not Tradeſmen, not ſuch as follow the Plough, not they which ſit at the Diſtaffe, not meere Laikes; but ſuch as are ſanctified and called thereunto. They muſt doe it who haue receiued Prieſtly Grace and Ordination, as it is written: *The Prieſts lips*

Tractent fabrili a fabri. ἰκας, ἰκας ἐσε.

os should preserue knowledge, and they should seeke the Law at his mouth: for he is the Messenger of the Lord of Hosts. They, I say, must doe it, who are the successors of the Apostles, vnto whom our most blessed Sauiour said, *Goe, teach all Nations.* Amongst these, I the last, the least, and vnworthiest of many, haue, according to the measure of grace giuen to me, opened and explaned the Holy Scriptures these ten yeeres and more. And this Summer in *Iune* last, your Lordship being absent, in mine ordinarie course I tooke in hand, by Gods direction, to explicate two Verses of that most heauenly *Sermon of our Lord in the Mountayne*, which by all meanes I endeuoured to doe *sine offensione Fidei*; *without preiudice to the Faith*, as *Fulgentius* would haue mee:

Mal.2.7.

Mat.20.28.

Fulgent.l.2. ad Mon.

mee: and with *Vincentius Lyrinenſis*, *Iuxta Catholici dogmatis regulas*; *According to the rules of Catholike Doctrine*, which in all my labours and endeuours, peculiar to my function, I deſire ſtrictly to embrace and follow.

Hauing opened and illuſtrated in this wiſe, the ſenſe of thoſe two ſacred Verſes before mentioned, in two ſhort Sermonarie diſcourſes; I am bold to preſent them vnto you, my moſt Honorable Lord and Maſter, vnder whom I haue now almoſt theſe ten yeers exerciſed my Prieſtly function; vnto whom from my ſoule I doe wiſh and pray for all increaſe *of knowledge, of vertue, of grace and peace in our Lord Ieſus Chriſt.*

LANGAR, Iuly the 4. 1619.

Your Lordſhips
moſt humble Chaplaine,

CHARLES ODINGSELLS.

The chiefe things contayned in the seuerall Passages of the first SERMON.

Passage I.

THe circumstance of the time.

II.

The number of Hypocrites.

III.

Of prophecying, and the diuers sorts thereof.

IIII.

Of false Prophets.

V.

How Satan foreseeth things to come.

VI.

Concerning casting out of Deuils.

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VII.

The first manner of casting out.

VIII.

The second way of casting out Deuils.

IX.

The third way to cast out euill spirits.

X.

An instruction arising out of the precedent Doctrinall passages.

Ea quæ didicisti, ita doce, vt cùm dicas nouè, non dicas noua, Vincent. Lyrin. aduers. hæres.

Those things, which thou hast learned, so teach, as that in speaking after a new manner, thou speake not new things.

PROPHECYING, CASTING OVT OF *Deuils, &c.*

The first Sermon.

MAT. 7. VER. 22, 23.

Many will say vnto mee in that day, Lord, Lord, haue we not prophecyed in thy name? and in thy name haue cast out Deuils? and in thy name done many wonderfull workes?
And then will I professe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

AT such times as our Blessed SAVIOVR was oppressed with multitudes of people following him, his manner was to retire

retire himselfe into one of these three places: either into a ship, or into some solitary and desert place, or into some mountaine. Now at a certaine time, Saint *Matthew* the Euangelist writes, [a] *There followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyond Iordane.* And in the beginning of the next [b] Chapter it is sayd, *When he saw the multitude, he went vp into a mountaine,* and there he made that famous and excellent Sermon, called by the ancient Fathers, *Sermo Domini in monte,* the Sermon of our Lord in the mountaine, a part whereof are these two verses which I haue reade vnto you; wherein *Christ* sheweth two things: First, What will be the vaine-glorying of certaine Hypocrites in the last day, *Manie will say vnto mee in that*

a *Cap.5. ver.25.*

b *Cap.5. ver.1.*

t day, Lord, Lord, &c. as ver. 22.

Secondly, Wat censure hee ll giue of them: *And then will professe vnto them, as erse 23.* When as the number of ods elect shalbe accomplished, hen this generation of Christi- ns, which now groweth old and asseth away, shall haue an end, hen shall the heauens being on re be dissolued, then shal the ele- ments melt with heate, then shall e the Day of the Lord, the day f Iudgement, the last day, when he Sonne of man shall come in he clouds in the maiestie of his Father; When all kindreds and tongues shall bee gathered vnto him; and no man shall dare to contend in words or defend a lie, or contradict the truth; When all mens workes shall be reuealed, & none shal intercede one for ano- ther, but al shal feare: *Euen then, In die*

The first Passage to the circumstãce of the time.

die illa in that day, *many ſhall ſay vnto Chriſt, Lord, Lord, &c.*

The ſecond paſſage: The number of the Hypocrites.

II. The number of the righteous who are few, is ſmall, in compariſon of the Hypocrites and vniuſt who are many; there is but a litle wheate amongſt a great deale of Chaffe; a little pure gold amids a great deale of droſs.

b *Eſd.* 2.8,3. b *Many are created, but few ſhalbe ſaued:* and our Sauiour ſaith,

c *Mat.* 20. 16. c *Many be called, but few choſen.* Of ſix hundred and odde thouſands that came out of *Egypt*, only two, *Caleb* and *Ioſuah*, entred into the Land of *Canaan.* There are few good, few righteous, but many euil, many Hypocrites; and of theſe *Chriſt* ſayth, *Many will ſay vnto mee, &c.* And what will they ſay vnto *Chriſt?* They will not call him by a name of Loue, as the Elect doe, who cry Abba Father; but they will call him

m by a name of Power, by a
le of Feare, saying not once, but
vice, *Lord, Lord. Non enim semel* *Chrysost. op.*
fficit illi dicere, Domine, quem *imp. super*
ecessitas timoris astringit, sayth *Mat. hom.*
aint *Chrysostom:* for it is not suf- 19.
cient for him whom necessity
f feare doth enforce, to say once
Lord. Therefore they will say
nto him in that day, *Lord, Lord.*

Now come wee to the vaine-glorying of certaine famous Hypocrites, who will boast of three things: First, that they haue prophecyed. Secondly, that they haue cast out deuils. Thirdly, that they haue done many wonderfull workes; and all these in the name of *Christ*.

III. Men haue in all times and ages had in great reuerence and esteeme, such as were accounted Prophets. But let vs not deceiue our selues; let the blessed

The third Passage: Of Prophecying.

Apostle

d 1. Iohn 4.1.

Apoſtle Saint *Iohn* aduiſe vs,[d] *loued, beleeue not euery ſpirit, trie the ſpirits, whether they of God: becauſe many falſe phets are gone out into the Worl*

Foure kinds of Propheſying.

It is neceſſary therefore that we diſtinguiſh of *Prophecying*, whic in the holy Scriptures is vſed i foure ſenſes. Firſt, it is taken fo reuealing things done long ago whereof there is no mention, n ſufficient report or record: this

e See D. Field 5. booke of the Church, cap. 8.

as Saint[e] *Gregorie* fitly noteth, i of as great difficultie, as to foretel things to come long before. So *Moſes* Prophetically deſcribed the creation of the world, which was 2370. yeeres before hee was

f Perkins Chron.

borne.[f] Secondly, Prophecying is taken for reuealing things done in the preſent a farre off, or in ſecret, or things but contriued, or

g 2. Kings. 6.12.

reſolued on in the purpoſe of the heart:[g] ſo it is written, that *Eliſha*

the

e Prophet in *Israel* told the
ng of *Israel* the words that the
ng of *Syria* spake in his bedchā-
er. Thirdly, Prophecying is ta-
en for reuealing things to come
ong before, in which sence it is
mmonly taken, because the Greek
word προφήτης (whence the Latine
word *Propheta*, and the English
word Prophet is deriued) so sig-
nifieth. And thus many prophe-
sied before *Christ*, as *Moses*, *Enoch*,
Samuel and *Eliah*, *&c.* and many
since *Christ*, as Saint *Peter*, Saint
Paul, S. *Iohn*, &c. Of these three
precedent kinds of Propheſying
I take it, it is that [a] *Bartholomeus*
Keckermannus saith it is probable
which many of the learneder sort
doe affirme, that the gift of Pro-
phecying flourished vnto the
times of *Iustin Martyr*, who [b] li-
ued about 140. yeeres after *Christ*
But how long the gift of Prophe-
cyng

a *Keck. first Theol. lib. 3. cap. 3.*

b Abrah. Buchol-cerin Chronol.

cying lasted in the Church of th
new Testament, it doth not
saith *Keckerman*, evidently e
nough appeare, out of the Histo
ries. [b] *Peter Martyr Virmiliu*
lesse then an hundred yeeres a
goe, writes thus: *In my iudgemen*
it is not to be denied, but that ther
be yet in the Church, Prophets, bu
not so famous and eminent a
they of old were: but this is but
his priuate opinion. Fourthly,
Prophecying is taken for Preach-
ing, or expounding the doctrine
of the Prophets: so it is taken,
1. *Th.* 5. *Despise not prophecyings.*
Quasi dicat, Non spernatis ver-
ba Dei & prædicationes: as if he
should say, Despise not the Word
of God & preachings, saith *Aquin.*
Exponentes enim diuinam doctri-
nam, dicuntur Prophetæ: for they,
saith he, that expound the diuine
doctrine, are called Prophets: and
so

[b] *Peter Mart. loc. com. Clas. 1. c. 3. sect. 13.*

Prophecying, in the fourth sense.

it is also taken in the 1. *Cor.* 14. here the Apostle saith, *He that prophecyeth, edifieth the Church.* The gift of Prophecying in this sense, is perpetual in the Church, and must not faile. Therefore in the time of the Law the Lord ordayned and prouided, that there should be schooles of Prophets among the Iewes, as there was one in *Iericho*, another at *Naioth* in *Ramah*, and another at *Ramoth Gilead.* And now in the time of the Gospel, we haue Vniuersities and Colledges throughout *Christendome*, to traine vp such as shal expound the doctrine of the Prophets; and *Christ* hath appointed a continual succession of Pastors and Doctors, to whom hee hath promised his gracious presence and assistance vnto the end, as it is written in the two last verses of Saint *Mathew*, [a] *Goe yee therefore*

[a] *Mat.* 28. 19, 20.

and teach all nations, baptizi
them in the name of the Fath
and of the Sonne, and of the h
Ghoſt.

Teaching them to obſerue
things whatſoeuer I haue comma
ded you; and lo, I am with you e
vnto the end of the World.

The fourth Paſſage.

IIII. As in the time of t
Law there were falſe prophe
who prophecied in the name
the Lord, vſing this glorious pr
face, *Sic dicit Dominus*, Th
ſaith the Lord: who neuerthele
prophecied lyes, as * *Ieremia*
ſaith, *A wonderfull and horrib*
thing is committed in the Land
Propheis propheſie falſly.

* Ier. 5. 30, 31.

Such were thoſe 400. who be-
ing ſeduced by an euil ſpirit, enti-
ſed *Achab* the King of *Iſrael*, to
go vp & fight againſt *Ramoth Gi-*
lead, ſaying, *Go vp: for the Lord*
ſhall deliuer it into the hand of the
King.

1. King. 22. 6.

ing. Such haue not wanted in
e time of the Gospel, who haue
ophecyed c *In nomine Christi*, in
e name of *Christ*, but *In spiritu*
iaboli, by the spirit of Satan,
S. *Chrysostom* speaketh. Such, I
ppose, were *Prisca* & *Maximil-*
a, the false propheteſſes (who did
eras prophetias adseuerare, Vinc.
Lyrin.) the followers of the blas-
hemous Heretike (*Montanus*,
mentioned in d *Eusebius*. And in-
deed they that professe outward-
y the name of *Christ*, (which is a
knot combining al the Articles of
the Faith, as saith Saint *Augustine*)
may either prophecy false things,
which shall neuer come to passe:
or foreshew true euents with an
euill intention, to seduce and
draw men away from God. And
such in the last Day shal say vnto
Christ, *Nonne prophetauimus in*
nomine tuo? Haue we not prophe-

c *Chrys. op imp. super Matt. hom. 19.*

d *Euseb. Eccl. hist. l. 5. c. 13.*

cyed by thy Name? The gift
prophecy is not alwayes ioyne
with a iuſtifying faith: It was n
in *Balaam*, it was not in *Saul*,
was not in *Caiphas*, when the
prophecied: for it is *Gratia gra*
data, a cõmon grace, cõferd ſom
time vpon the reprobate aſwel a
the Elect, vpon *Saul* the euil kin
as well as *Paul* the great Apoſtl

The fift Paſſage.

V. Euill and vngodly men an
women, may foreſhew things t
come, but *in ſpiritu Diaboli*, b
the ſpirit of Satan: For, Sata
foreſeeth things to come tw
wayes: Firſt, in their cauſes: Se
condly, by reuelation from God

The cauſes whereby hee fore
ſeeth, are either neceſſary, and ſo
by Mathematicall rules hee fore
tells the oppoſition and coniun
ction of the Celeſtiall Orbes, and
ſuch like; or elſe they are con
tingent, which may bee ſo or o
therwiſe:

erwise: so he foresees Dearths, roughts, Pestilences, Warres, ctories, Subuersions of King- mes and Common Weales, d such vncertayne euents, herein hee is many times decei- d. Sometimes againe he fore- lleth things to come, because od hath reuealed them vnto m as his seruant, ready to exe- te vengeance, as is gathered t of *Lactantius*, in the second ooke of his diuine Institutions, nd the seuenteenth Chapter. nd so it is written in [a] Iob, *here was a day when the sonnes of od came, to present themselues efore the Lord, and Satan came also amongst them, to present him- elfe before the Lord.* By this neanes the Witch of *Endor* v- ing Necromancy, rayled vp the Deuill in the habit of *Samuel*, who declared before-hand to

Lact. diuin. instit. l. 2. c. 17.

[a] *Iob 2. 1.*

b 1. Sam. 28. 19. King *Saul*, his death, saying, b *morrow shalt thou and thy sonn be with mee: The Lord also sh deliuer the Hoſt of Iſrael into t hand of the Philiſtims.* Sometim the Deuill foretells things, eithe becauſe they are reſolued on t be ſpeedily put in execution, o alreadie done, but in remote pla ces far off. So *Lactantius* writes that *Caſtor* and *Pollux* meetin *P. Vatinius* (or *Vatienus*, as th Orator hath it) going to *Rome* told him, that *Perſes* the King o *Macedonia* was taken and con quered that day: which by let ters was verified within a few dayes * after. And this the euill angell did by celeritie and ſwift neſſe of motion; for both the good and euill Angels can doe much, *quoad motum localem, by locall motion*, gliding preſently from Eaſt to Weſt like the light ning.

* *Lactan. diu. inſtitut. l. 2. c. 8.*

Many

Many haue pretended Religi-
, and the Name of Christ in
etelling, but haply by such
anes as I haue formerly men-
oned: and it is not vnlike but
ey may bee in the number of
ose, who will say vnto Christ
the last Day, *Lord, Lord, haue*
e not prophecyed by thy Name?
ut and if wee take prophecying
ere, for expounding and expla-
ing the Predictions of the Pro-
hets: then, no doubt, as there
as *Balaam* amongst the old Pro-
hets, and *Iudas* amongst the
welue Apostles; so amongst ma-
y thousands, since the Ascensi-
on of Christ, many perhaps haue
beene, who haue taught the Do-
ctrine and Faith of Christ, but
haue not liued the life of Faith,
haue not liued the life of the
sonnes of God, haue not brought
forth the fruits of the Gospell,

Deum prædicantes lingua, ſed b
ſphemantes vita, as Saint [a] *A*
ſtin ſpeaketh, *Prayſing or prea*
ing God with their tongues, b
blaſpheming him by their wick
liues. And theſe are like to com
to our Sauiour in the laſt Da
ſaying, *Lord, Lord, haue not*
prophecyed by thy Name?

[a] *Auguſt.* vpon the Pſalmes.

The ſixth Paſſage: Of caſting out deuils.

VI. The ſecond thing the vain glorious Hypocrites wil boaſt o is the caſting out of Deuils ou of the poſſeſſed, *And in thy Nam caſt out Deuils?* Almightie Go in iudging ſinne, ſometimes permitteth Satan to enter into men or women, to vexe and torment them, as appeareth in the Goſpel. But becauſe he is a God of mercy, he ſtill in iudgement euer remembreth mercy, and ſo prouideth meanes to caſt out the euill and vncleane ſpirits, that they may no longer afflict his Creatures,

es, then hee in his wisedome nketh necessary, and behoouel for his owne Glorie, and the od of his Church.

There are three meanes, whereby Satan is cast out: First, *Iussu*, *command.* Secondly, *Oratione & ieiunio*, *By prayer and fasting.* Thirdly, *Consensu*, *By consent.*

III. Almighty God the supreme Lord, who alone is his owne Being, and the Being of all other things, as * Saint *Bernard* saith; by his Word created Men and Angels; yea, by his Word hee created all things, *Dixit, & facta sunt*; *Hee commanded, and they were created:* by the same soueraigne power and authoritie, hee cõmandeth Deuils to enter into men, and they willingly obey; againe, hee commands them to come forth, and they cannot but obey. The seuenth Passage.

* *Bern. de consi. ad Eug. l. 5. cap. 3.*

Psa. 148. 5.

obey. So our Sauiour, meetin
one poſſeſſed in the Synagogu
at *Capernaum*, ſaid vnto the v
cleane ſpirit, *Come out of him*
Mark.1.25. *Mark.* 1. 25. And the Text ſaith
hee came out of him. And in th
firſt Chapter of that Goſpel
Mark.5.8. being in the countrie of the *G*
darens, he commanded a Legio
of Deuils to come out of a man
and they came out.

And this power Chriſt Ieſu
did not onely exerciſe himſelf
but gaue it to his Apoſtles, *Neq*
tantùm ipſe Dæmonijs imperauit
ſed etiam Apoſtolis hoc munus
a *Locorum com. claſ.2. c.9 ſect.10.* *largitus eſt*, ſaith a *Peter Martyr*
Thus S^t. *Paul* càſt out a ſpirit o
diuination out of a Maid at *Thya-*
b *Act.16.18* *tira*, ſaying to the ſpirit, b *I com-*
mand thee in the Name of Ieſu
Chriſt, to come out of her : and h
came out the ſame houre.

Wee reade of one in the ninth
Chap-

hapter of Saint *Lukes* Gospell,
e forty-ninth Verse, who neier had receiued power to doe iracles with Christs Disciples, ither had the Lord Iesus sent m, neither did he follow Christ; ho notwithstanding cast out deils in the Name of Christ; so hat the Apostles disdained and huied at him: yet our Sauiour rbade him not: neuertheleſſe, as aint *Ambroſe* noteth, to ſuch ur Sauiour ſaith in my Text, *Non noui vos, I know you not.* There were alſo certaine vagaond Iewes, [d] *who tooke vpon hem to call ouer them, which had uill ſpirits, the Name of the Lord Ieſus; ſaying, Wee adiure ou by Ieſus whom* PAVL *preacheth.* Theſe vſed exorciſme, and adiured the euill ſpirits by the Name of Ieſus, but not by the Spirit of Ieſus; and therefore Satan

c *Ambroſ. apud Tho. Aquin. in Catena op. ſup. Euang. in Luc. 9.*

d *Act. 19 13*

tan preuayled againſt them: for
e Act. 19. 16. e *he lept on them, and ouercame them, and preuailed againſt them, ſo that they fled out of the houſe naked, and wounded.*

Exorciſme This charging of vncleane ſpirits to come out of men poſſeſſed, was a ſpeciall kinde of adiuration or exorciſme, whereof there is no example in the old Teſtament: but in the Goſpell was begunne by Chriſt himſelfe, and continued in his Name by his Apoſtles and their Succeſſors in the Church, vnto the time of *Iuſtine Martyr* & *Tertullian*, and after; for f *Ruffinus* reporteth of that holy man *Paphnutius*, that he did *Dæmones verbo tantùm fugare; only by word driue away Deuils.* And g *Sozomen* writeth of *Arſacius* the *Perſian* Confeſſor, that meeting a man poſſeſſed, *Chriſtum nominauit*, hee but named

f Ruff. hiſt. Eccleſ. l. 1. cap. 4.

g Soz. l. 4. cap. 15.

ned Chriſt, and the Deuill was aſt out. But this miraculous and ngular gift of the holy Ghoſt, s it ſeemeth to the moſt iudici- us and learned, is now ceaſed; nd ſo the office *cum dono mira- ulorum deſijt: is ceaſed with the gift of miracles*, ſaith [h] *Bucanus*: which particular time of ceaſing of miracles, I ſhall ſpeake of here- after. As for that order of Exor- ciſts, which is yet retayned in the Church in ſome parts of Chri- ſtendome by a perpetual ſucceſſi- on, it ſeemes to haue humane in- ſtitution, for the author and foun- der of it; ſuperſtitious cuſtom for the nouriſher and preſeruer of it. For is it not, as [a] Mr. *Caluin* writes, *Inanis titulus ſine effectu? a vaine and emptie title, without any pro- fitable fruit or true correſpondent effect?* Thus much of the firſt way of caſting out Deuils.

h *Bucan. loc. com. 42.*

a *Calu. in Act. c. 19.*

VIII.

The eighth Passage. The second way to cast out Deuils.

VIII. The second way o casting out of Deuils, is by Praie and Fasting. The feruent Praye of the faithfull is of great force and efficacie.[b] *Ionah* the Prophe prayed, *De profundo*, out of the Deepe of the Sea, out of the belly of Hell, or the Graue, and he was heard: and Saint[c] *Austin* saith of his Prayer, *Penetrauit omnia, dirupit omnia, peruenit ad aures Dei*, It pierced all, it brake thorow all, it came to the eares o God. And the blessed Apostle Saint *Iames* saith, that[d] ELIAS *prayed earnestly that it might not raine: and it rained not on the Earth by the space of three yeeres, and six moneths. And hee prayed againe, and the Heauen gaue raine, and the Earth brought forth her fruit.* This was a strange and miraculous effect, to restraine the Clouds that they might not giue the

b *Ionah* 2.2

c *Aug. in Psal.* 29.

d *Iames* 4. 17, 18.

the early and the latter raine for three yeeres and six moneths, so long to make the Heauens as Brasse, and the Earth as Iron. It was admirable that the Prophet should open and shut the Heauens by Prayer. And why may not feruent and faithfull Prayer in the Name of *Christ*, be of power to eiect and cast out Deuils? [c] *Sozomen* writing of *Arsacius* before mentioned, saith, There was a Dragon or Serpent lurking in an hole by the high-way side, who with his breath slew the Passengers, before they could see him: but *Arsacius*, comming to that place, *prayed*: and the Serpent of his owne accord came out, and dashing his head twice against the Earth, killed himselfe. And why may not feruent and faithfull Prayer bee of as great force to cast

[c] *Sozom. Eccl. hist. lib. 4. cap. 17*

caſt out the old Serpent, the vn
clean ſpirit? ſeeing it is not onely
Deo ſacrificium, a ſacrifice to God
but *Dæmonibus flagellũ, a ſcourg*
to Deuils. And to put all out o
f *Mat.17.* 21. doubt, f *Chriſt* the Truth i
ſelfe, ſaith in the Goſpell, Ther
is a kinde of Deuils which goet
not out but by Prayer and Fa
g S *Chry.* *ſoſtome.* ſting. g Faſting addeth much wiſ
dome, maketh a man like a
Angell from Heauen, and en
countreth the incorporeall pow
ers, *Sed & Oratione opus eſt quaſi*
principaliori, but yet, ſaith *Chryſ.*
Prayer is neceſſarie as the more
principall. And Faſting is auaile
able, as one of the two wings,
that muſt make our Prayers flye
h *Auſtin.* *in Pſal.42.* vp vnto God, as Saint h *Auſtin*
writes: for indeed it doth, *Oratio-*
ni deuotionem & fiduciam donare,
i *Ber.Ser.4.* *de Quadr.* ſaith Saint i BERNARD, *It makes*
vs more deuoute and confident.

This

This way of casting out Deuils by Praier and Fasting, in as much as it is done by ordinary meanes, may be in a true sense said to bee ordinarie.

IX. The third way of casting out of Deuils, is *consensu*, *by consent*, or rather *collusione, by collusion*. The first way was miraculous, the second, though in some respect extraordinary in regard of the effect which is not ordinary, yet is not properly miraculous. This third is altogether impious, Diabolicall, and vnlawfull, and since the plentifull working of Miracles ceased, more vsuall and ordinary. For some not indued with any singular gift of working Miracles, haue taken vpon them very imperiously to adiure Deuils with grieuous Comminations, imploring the ayde of the Saints de-

The ninth Passage.

parted, to driue euill ſpirits out of the poſſeſſed: and if the euill ſpirits vpon ſuch adiuration depart, they doe it not vnwillingly, but fayne Obedience, to eſtabliſh Superſtition and Idolatry. For it pleaſeth them, as well to poſſeſſe the ſoules of men, as to cruciate and torment their bodies.

They make ſhew, as if they were afraid of certaine friuolous and ridiculous Exorciſmes, and ſo they goe forth, but it is by conuention or compact; *Quum ex pacto facilè poſsit pati Satan, ſe ex corporibus eïci, vt in animis facilius regnet:* Seing Satan can easily ſuffer himſelfe, as [k] Maſter *Beza* notes, to bee caſt out of the bodies, that hee may the better rule and raigne in the minds.

[k] *Beza in Mat. cap. 12.16.*

This kinde of caſting out Deuils was well knowne to the Iewes in the dayes of our bleſſed Sa-

Sauiour: for when as he by the finger of God had cast a Deuill out of a Dumbe man possessed; the enuious and blasphemous Pharises charged him with Magicall arte and colluſion, saying, *He casteth out the Deuils through the prince of the Deuils.* Such was the malice and enuie of the Pharises, as *Rabanus* obserueth, that they would either denie the works of Christ, or if they could not deny them, they would labour to peruert them by siniſter interpretation; as if hee had not done them by Diuine Power, but by the helpe of the euill angell. This their monstrous, insolent blasphemie, our Lord Iesus mightily reproued, cleering himselfe fully of that horrible imputatiõ, as we reade in *Mat.* 12.25 To cast out Deuils, by consent, is proper to Satan and his Vassals, who

1 *Mat.* 9.34

who haue no iuſtifying Faith, no ſauing Grace, no hope of eternall Life, to whom the Kingdome of Heauen doth not appertain: theſe the deuil vſeth as his inſtruments to expell his fellow-Angels, and all to this end; that Diuine Honour may bee giuen to him, and hee worſhipped as God: and theſe pretend the Name of Ieſus and will ſeeme to doe it in the Name of Chriſt. But what ſaith Saint [m] CHRYSOSTOME? *Dæmonia autem eïciunt in nomine Chriſti, habentes ſpiritum inimici: They caſt out Deuils in the Name of Chriſt, hauing the ſpirit of the Enemie. Magis autem non eïciunt, ſed eïcere videntur, colludentibus ſibi Dæmonibus ipſis: Or rather,* ſaith he, *they doe not caſt them out, but ſeeme ſo to do, the Deuils vſing colluſion among themſelues.* The end is to ſeduce ignorant men, to blinde

[m] *Chryſoſtomus imp. in Matthæum. 19.*

linde and harden the Repro-
ate. These Hypocriticall Ex-
rcists are such, as will say vnto
ur Lord Iesus, in the Day of
Doome, *Nonne in nomine tuo*
iecimus Dæmonia? Haue wee
ot by thy Name cast out De-
ils?

X. Out of the precedent passages of this Sermon, we may asily collect and conclude thus nuch, that the gift of prophe-ying and the power of casting out Deuils, are not infallible markes of a right Catholike, doe not necessarily argue the child of God: for they may be seuered from sauing Grace, from Faith, and good workes; seeing they are ranked amongst common Graces, which are sometimes found in the Reprobate, as well as the Elect; *Quoniam aliquando per malos homines fiunt*, Because

The tenth passage to applicatiō.

ſometimes they are done by euil
men, ° as *Lyran* writeth.

° Lyran. in Mat. c. 7.

Therefore, to conclude for this time, let vs neuer admire and dote vpon theſe common graces in wicked men; but let vs firmely beleeue in *Ieſus Chriſt crucified,* *and bring forth the fruits of true Chriſtian Faith.* Let vs continue fruitfull and zealous in good workes vnto death. So will our Lord and Sauiour know vs in the *laſt Day,* ſo ſhall we be ſaued, ſo ſhall wee enter into the Kingdome of Glory.

Amen.

BRITISH 17 APR 28 MUSEUM

Tri-uni Gloria.

A DISCOVRSE OF MIRACLES,

Preached at LANGAR *in the* Valley of Beluoir.

The ſecond Sermon.

By

CHARLES ODINGSELLS.

1. Cor. 13. 2.

Though I haue the gift of prophecying, and vnderſtand all myſteries and all knowledge, yea, if I haue all faith, ſo that I could remoue Mountaynes, and haue no charitie, I am nothing.

LONDON
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1619.

BRITISH MUSEUM

The chiefe things contayned in the ſeuerall Paſſages of the ſecond SERMON.

Paſſage I.

OF Miracles in generall, and the difference betwixt true and falſe Miracles.

II.

The firſt propertie of a true Miracle.

III.

The ſecond propertie of a true Miracle.

IIII.

Concerning Wonders wrought by the concurrence of naturall cauſes.

V.

Of Wonders againſt nature, and of curing Diſeaſes by Charms, &c.

VI.

VI.

The third propertie of a true Miracle.

VII.

What we are to thinke of Miracles reported in the Eccleſiaſticall Hiſtories, the ancient Fathers and Doctors.

VIII.

Of the time of ceaſing of Miracles.

IX.

Of Chriſts manifeſting himſelfe, as a Iudge in the laſt Day.

X.

How Chriſt is ſaid not to know Sinners.

XI.

Of the ſeparation of Sinners from Chriſt.

XII.

The cauſe of their ſeparation.

XIII.

The concluſion applying the next precedent paſſage.

A DISCOVRSE OF MIRACLES, &c.

The ſecond Sermon.

MAT. 7. ver. 22, 23.

Many will ſay vnto mee in that day, Lord, Lord, haue we not prophecyed in thy name? and in thy name haue caſt out Deuils? and in thy name done many wonderfull workes?

And then will I profeſſe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

THE third vaunt of thoſe vaine-glorious Hypocrites (mentioned in the former Sermon) in the Day of fierie Try-

all,

all, will be this, *Nonne per nomen tuum fecimus multas virtutes? Haue wee not by thy Name done many wonderfull workes?* That is, many workes of power and great vertue, yea, of extraordinarie power and vertue, produced beſides or aboue the order of Nature, and ſo arguing the infinite Power of God: this the Greeke word δυνάμεις, and the Latine word *virtutes*, are taught to ſignifie.

When our bleſſed Sauiour was in his owne Countrie, Saint *Marke* ſaith, οὐκ ἠδύνατο ἐκεῖ ἐδεμίαν δύναμιν ποιῆσαι, hee could doe there no mightie Worke, that is, no Miracle, by a *Metonymie*, taken from the efficient, as Maſter *Beza* expounds it. S. [a] *Theophilact*, *Lyranus*, and *Ferus*, in their Cõmentaries vpõ this place, where the ſame word δυνάμεις is

[a] *Theoph. Lyranus, and Ferus, vpon this Text.*

is vſed, expound it of the Miracles of theſe hypocrites. But what Miracles were they? S. [b] *Chryſoſtome* will tell you, *Non vtilia & neceſſaria, ſed inutilia & vacua: Not profitable and neceſſarie, but vnprofitable and vaine,* ſaith that holy Father.

[b] *chryſoſtomus imp. in Mat. ho. 19.*

I. The Prophets in the time of the Law, wrought many wonderfull Workes, many Miracles: our Lord Ieſus, and his Apoſtles and Seruants wrought alſo mightie Works or Miracles, and that very many; and here the Hypocrites alſo boaſt of their miracles, of their wonderfull workes, *Haue we not in thy Name done many wonderfull workes?* All were called *miracula* (in a large acception of the word) *a mirando*, Miracles or wonderfull Workes, becauſe men admired and wondred at them. But

The firſt paſſage.

wee

wee muſt obſerue a notable and remarkable difference betwixt the Miracles of Chriſt, the Prophets, and Apoſtles, and the miracles of theſe boaſting Sinners. The firſt were true Miracles, the latter deceitfull, falſe and lying wonders. The firſt profitable and neceſſary, the latter vaine and fruitleſſe.

It is a matter of ſome difficultie to diſcerne true Miracles from falſe, ſeeing our bleſſed Sauiour ſaith, [c] *Falſe chriſts and falſe prophets ſhall riſe, and ſhall ſhew Signes and Wonders to ſeduce, if it were poſsible, euen the Elect.* And Saint *Paul* ſaith, that [d] *Antichriſt ſhall come after the working of Satan, with all power, and ſignes, and lying wonders.*

c *Mar.* 13. 22.

d 2. *Theſ.* 2.9.

It ſtands vs then vpon, to take heede that wee bee not ſeduced and deceiued, and to learne to diſtin-

ſtinguiſh aright betwixt true and falſe miracles; which that wee may the better doe, I thinke it ſhall not bee amiſſe to follow the direction of [e] *Thomas Aquinas*, who teacheth vs, that three things muſt concurre to a true Miracle. Firſt, *Vera ratio facti.* Secondly, *Vera ratio Miraculi.* Thirdly, *Debitus finis.* Firſt, *It muſt be truly done.* Secondly; *It muſt be truly miraculous.* Thirdly, *It muſt haue the due and proper end of a Miracle.* From hence *Hieronymus Zanchius* ſeemes to haue borrowed his definition, or rather deſcription of a true Miracle, who ſaith, It is *a true viſible outward worke ſimply admirable, done for excellent ends, eſpecially for the ſaluation of men, and the glorie of God.*

[e] *Th. Aqui. in 2. Theſſ. cap. 2.*

[f] *Zanch. tom. 3. l. 4. cap. 12.*

II. The firſt propertie of a true Miracle, is to be *truly done,* not

The ſecond paſſage.

not in ſhew and appearance one-ly. The want of this makes the deceits, the impoſtures, and ſlightie conueyances of Satan (whereby things ſeeme to bee that which they are not) no true miracles. For hee can by Gods permiſſion, mooue and trouble the ſpirits, the bloud and humors of mans bodie, and ſo cauſe ſtrange imaginations and phantaſmes in the phantaſie; whereby it comes to paſſe, that men and women thinke they ſee many ſtrange & vncouth things, which indeed they ſee not. For hee will ſo ſtrongly delude the inward phantaſie, as that hee will euen palpably deceiue the outward ſenſe.

He may by Gods permiſſion, either aſſume a true body, or make of the Ayre and other Elements, fayned, counterfeited bodies, as

of

of Men or Women, of Birds, or Beasts, and other liuing Creatures; so *per fascinum*, hee hides and clokes that thing which is present, and makes another thing seeme to be there, which indeed is not present. By this meanes, g *Simon Magus* caused a Ramme to bee beheaded, but afterward the Ramme appeared aliue, and a man beheaded; and presently after, the man, who was thought to be beheaded, was seene aliue, and so supposed to bee raysed againe from death. Thus the Deuill either assuming a true bodie, or hiding himselfe in a counterfeit body, like to h *Samuel* the Prophets bodie, deceiued *Saul* the King, who thought it was *Samuel* indeed. And it seemes, that this errour did possesse the Iewes long after vnto the dayes of *Syracides*, as is easily gathered out

g *Aqu. in 2. Thess. 2.*

h *2. Sa. 28.*

of the 46. Chapter of *Eccleſiaſticus* the 20. Verſe.

The third Paſſage.

III. The ſecond propertie of a true Miracle is, that it alwayes be *truely miraculous*. And that worke is properly and truly miraculous, whoſe immediate cauſe and manner of working is ſecret and hid; not knowne to ſome Creature, but abſolutely and ſimply vnknowne to any. This goes beyond and aboue the whole order of nature, & therefore is properly the worke of the right hand of the moſt High, *Qui ſolus facit mirabilia, Who only produceth miraculous effects*, and therefore bleſſed is Hee, according to that Elogie of the Kingly Prophet. * *Bleſſed be the Lord God, euen the God of Iſrael, which onely doth wondrous works.* Hereupon it is ſuppoſed, that the Deuill cannot of himſelfe produce

* *Pſ.* 72. 18.

duce the leaſt true Miracle; ſo [b] *Hieronymus Zanchius* reſolueth, and Doctor [c] *Whitaker* ſaith, *Ego non exiſtimo Dæmones poſſe vel paruum miraculum facere, quia hoc omnem vim creaturæ ſuperat.* I doe not thinke that the Deuill can worke the leaſt miracle, becauſe it exceeds all the power of the Creature: his meaning (I take it) is, that hee cannot doe it by his own power: for it is granted, that both euill angels and euill men may worke true Miracles, *Dei ipſius virtute, By the power of God himſelfe*, vſing them as his inſtruments. And our Sauiour tells vs here, that in the laſt Day many will ſay to him, *Lord, Lord, haue wee not by thy Name done many wonderfull works?* Neuertheleſſe, *he will profeſſe vnto them, I neuer knew you: Depart from me, you that worke iniquitie.*

[b] Zanch. tom. 3. l. 4. cap. 12.
[c] Whit. 2. Contro. de Eccl. quæſt. 5. cap. 12.

The fourth Passage.

IIII. Satan and his instruments the Magicians, can by the concurrence of naturall causes worke strange effects. They can (as some seeme to dispute) not only produce or bring in an accidentall, but euen a substantiall forme to matter, *per naturalium virium copulationem : By conioyning naturall powers.* * They know that Wormes, and Frogs, and Serpents, are bred and generated of putrified matter, if so be that heate bee applyed in such a degree. And this, as some thinke, is not hard for them to doe, *applicando actiua naturalia passiuis : by applying naturall agents to naturall patients.* They that thus dispute, argue *Philosophicè magis quàm Theologicè : more like Philosophers then Diuines*; greatly magnifying the power and prerogatiue of nature : for, surely, this

* Pet. Mart. com. loc. class. 1. ca. 8. sect. 2.

this would ſeeme a wonderfull worke, *ſupra ſpem & facultatem mirantis : aboue the expectation and facultie of the admirer.* But as for thoſe Serpents which the Magicians of *Egypt* ſhewed before *Pharaoh* the King, it is more [a] *probable*, that they conueyed them ſuddenly out of ſome place where they were, and put them in the roome of the rods cunningly, deceiuing the eyes, and deluding the ſences of the Beholders.

[a] *Zanch. tom. 3. l. 4. cap. 12.*

No doubt, many ſtrange works haue beene effected by the force and concurrence of naturall cauſes, the reaſon whereof, becauſe men vnderſtand not, therefore they are aſtoniſht, they ſtand agaſt, they admire and wonder at them: for as the *Philoſopher* teacheth, [b] ὁ γὰρ ἀπορῶν καὶ θαυμάζων οἴεται ἀγνοεῖν, hee that doubts and

[b] *Ariſtot. Metaph. lib. 1. cap. 2.*

wonders, ſeemes to be ignorant, ſeeing Ignorance breedeth wonderment and admiration.

The fift Paſſage.

V. Other rare effects are wrought, euen contrary to Nature, that is, Gods order ſet down in nature, preſeruing the courſe of nature: and theſe cannot properly be called Miracles, in Saint *Auguſtines* iudgement; for as hee ſaith, [c] *Naturarum conditor Deus, nihil in miraculis contra naturam facit: God the Creator of nature, doth nothing in Miracles againſt nature.* So then, *Simon* of *Samaria* flying by the helpe of the Deuill in the ayre, contrary to the nature of man, did not in that a true Miracle. They which cure diſeaſes by words, by charmes, and inchantments (whereof many examples are reported in *Plin. l.* 28. 2. *in Franc. Valeſ. de ſacr. Phil. c.* 3. *in Fernel. de abdit. rer. cauſ.*

c *Aug. in ſent. Proſp. ſent.* 183.

cauſ.l.2.c.16.) doe it not indeede miraculouſly, but againſt the nature of thoſe meanes, by ſome other euill vnlawfull meanes. Peruſe the Writers Humane and Diuine, and, I thinke, they will almoſt all (except *Trallianus* and *Galen*, as he is reported by *Trallianus, lib.9. cap.4.*) accord, that words, whether written or pronounced, haue in, and of themſelues, no ſuch vertue or efficacy: *Falſum eſt prorſus & ab omni ratione alienum, vim eſſe per ſe vllam verbis, aut aliam, quam ſignificandi ex hominum placito, Fra. Valcſ. de ſacr. Philo. cap. 3. It is altogether falſe and diſagreeing from reaſon, that there ſhould bee any vertue in words of themſelues or other, then to ſignifie as men pleaſe.* The Heathen [d] *Plinie* can ſay, *Viritim cuiuſq; ſapientiſſimi reſpuit fides: No wiſe man*

[d] *Plin. Nat.hiſt. l.28. cap.2.*

whatſoeuer doth beleeue it. But indeed, as Almightie God ſuffereth Satan and his inſtruments to inflict ſtrange and vnnaturall diſeaſes, ſo hee permits them ſometimes by euill meanes to take the ſame away. Such diſeaſes are *trans naturam*, *beyond nature* (as the learned Phiſician *Fernelius* calls them) and therefore are not obedient to the rules of his Arte; whereupon it commeth to paſſe, that men and women, either through ignorance, or diffidence in God, forſaking him, ſeeke vnto his enemie the Deuill, and his Charmers, and Enchanters, rather then they will haue themſelues, or their friends, or their cattell any longer afflicted: But ſuch courſes are altogether vnlawfull; the Lord our God hateth and abhorreth them; for, whereſoeuer ſuch charmes either pro-

Fern. de abd. rerum cauſ. l. 2. cap. 16.

pronounced or written, are vſed, *ibi ſemper vel apertè vel tacitè inuocantur Dæmones : There Deuils are alwayes, either openly or ſecretly called vpon*, ſaith f *Zanchy* : and ſo one great euill is remedied and taken away by another that is greater. But they that purpoſely doe euill, that good may enſue, are ſuch as the bleſſed g Apoſtle ſpeakes of, *Quorum damnatio iuſta eſt : whoſe damnation is iuſt*. It is the euill of puniſhment to ſuffer bodily affliction: this may befall Gods children, for hee ſcourgeth euery ſonne whom he receiueth. But it is the euill of ſinne, yea a moſt haynous ſinne to commit Idolatrie, to goe to Charmers and Enchanters, that they may take away the euill they haue inflicted. Wherefore, howſoeuer *Trallianus* thinks it honeſt, *omni machina*

f *Zanch. tom.3.l.4. cap.15.*

g *Rom.3.8.*

Heb.12.6.

ægris

ægris ſuccurrere: by all meanes and deuices to releeue the ſicke; yet h *Peter Martyr* ſaith well: *Excantatione tollenda non eſt excantatio: One inchantment or witchery muſt not bee taken away by another.* And what writes *Fernelius* of ſuch like cures? take his iudgement; his words are theſe, *Nec certa, nec tuta, ſed fallax, captioſa & periculoſa eſt ſanatio: The cure is neither ſafe, nor certayne, but deceitfull, captious, and dangerous*; yet by that meanes the Deuill makes men admire and wonder at ſuch cures, that they may giue vnto him diuine honour. I haue heretofore diſſwaded you of this Pariſh of *Langar*, from running to them that vſe charmes, and are *good at words* (as they call them here in the Valley) I haue forbidden you to reſort to ſuch. But how comes

h *Pet. Mar. loc. comm. cla. 1. c. 9. ſect. 31.*

Fern. de abd. rerum cauſ. lib. 2. cap. 16.

comes it to paſſe, that you wil not obey? Do you thinke that Gods hand is ſhortned, that he cannot ſaue, as in times paſt? or his eare heauy, that he will not heare, as in former times? is it becauſe there is no God in *Iſrael*, that you goe to inquire of *Baal-Zebub* the god of *Ekron?* haue yee not read it? hath it not beene told you? haue yee not heard it many times? did you neuer yet vnderſtand, what the Lord our God commandeth in his Law?

i *You ſhall not regard them that worke with ſpirits, nor Sooth-ſayers: yee ſhall not ſeeke to them to be defiled by them. I am the Lord your God.* And in another place, i Leuit. 19. 31.

k *Let none bee found among you that vſeth witchcraft, or a Regarder of times, or a Marker of flying of Fowles, or a Sorcerer, or a Charmer, or that counſelleth* k Deut. 18. 10, 11, &c.

with

with a Spirit, or a Sooth-ſayer, or that asketh counſell at the dead; for all that doe ſuch, are abomination to the Lord: and Chriſt in the laſt Day will profeſſe to them, *I neuer knew you: Depart from me, yee that worke iniquitie.*

The ſixth Paſſage.

VI. The third propertie of a true miracle is, it muſt haue *debitum finem miraculi: the due end of a miracle*, ſaith *Aquinas*: it muſt euer ayme at Gods Glorie and man ſaluation, ſaith *Zanchie*. Many rare and ſtrange things are and haue beene wrought by the Magicall illuſions and conueyances of Satan, and his vaſſals, working diuerſly, as I haue ſhewed, aboue the ordinary conceit and expectation of men; and alſo beſides, if not againſt the ordinary courſe of nature: All which are done to an euill end, namely, to deceiue, and to delude,

lude, to draw men away from the true God, to deuoure and deſtroy ſoules: As for the Magicians themſelues, the Deuils inſtruments, by whom hee vſeth to worke wonders, [a] *Lactantius* words may well bee verified of them, *Et vita, & ſalus eorum, qui hæc fecerint, immolantur: Both the life and ſaluation of them which doe theſe things, are ſacrificed.* But vnto whom? euen vnto Satan. Our Sauiour foretold, that falſe chriſts and falſe prophets ſhould ariſe, and ſhew ſignes and wonders; But to what end? *to ſeduce, if it were poſsible, euen the Elect.* Saint *Paul* alſo foretold, that Antichriſt ſhould come with all power, ſignes, and lying wonders, and with all [b] *deceiuableneſſe of vnrighteouſneſſe* in them that periſh. Such ſignes, ſuch powers and wonders, by

a *Lact. div. Inſt. lio. 2. cap. 17.*

Mark. 13. 22.

b 2. *The.* 2. 2.

Gods

Gods permiſſion may bee truely done, and participate much of the nature of a true miracle. Yet, becauſe they are done to an euill end, to deceiue, to deſtroy ſoules, to nouriſh idolatrie, they are falſe miracles, *In quantum deficiunt a debito fine, In as much as they faile & come ſhort of the due end:* for true miracles muſt euer bee deſtined and directed to the ſaluation of mankinde, and the glorie of the eternall God, as it is written; [b] *Whatſoeuer yee doe, doe all to the glorie of God.*

[b] 1. *Cor* 10. 31.

The ſeuēth Paſſage. *Obiect.*

VII. But here ſome will ſay, What ſhall wee thinke of thoſe, almoſt innumerable miracles, reported in the Eccleſiaſticall Hiſtories, in the ancient Fathers, & Doctors of the Church? what, are they all true?

Anſw. To this I anſwere; They that writ them (howſoeuer indued with

with rare gifts, and worthie Instruments of Gods Glorie) were men, and so might erre in that, as well as points of greater consequence, matters of faith; and somuch the rather, because they receiued many of them by report from others. Againe, they that did them, were men, & so might erre, *quoad finem & intentionem, in regard of the end and intention*; for who knowes whether in euery particular miracle they did intend and ayme at a right and due end? Surely, me thinks, *Seneca's* morall rule vsed in another case, may here not vnfitly bee applyed, * *Vtrumque vitium est, & omnibus credere & nulli: to beleeue all and to beleeue none, is neither of them good*; it is neither safe to beleeue all, nor pious to beleeue none: To beleeue all, many will thinke were too rash; but

* Sen. Ep. 3. ad Lucil.

but to beleeue none, I am ſure were too irreligious. Therefore, as the bleſſed Apoſtle ſpeaketh of Doctrines, ſo ſay I of thoſe Miracles, [a] *Prooue all things, hold faſt that which is good:* proue them *ex ratione facti, ex ratione miraculi, ex ratione finis*; proue them (if it may be) *whether they were truely done, whether truely miraculous, whether deſtined to a true end:* and then, *quod bonum eſt retinete: hold faſt and approue that which is good.*

a 1. *Theſ.* 5. 21.

The eight Paſſage.

VIII. As touching the time whē true viſible Miracles ſhould ceaſe, which I promiſed to ſpeake of in the former Sermon, I finde that Saint *Chryſoſtome* diſputing the matter, why they were done in the Diſciples time, and not in his, ſaith, κ) γὰρ τοτὲ χρησίμως ἐγίνετο κ) νὺν χρησίμως ἐ γίνονται, *Then they were profitably done,* that is, in the A-

b *Chryſ. in* 1. *Cor.* 2. *Hom.* 6.

Apoſtles time, and *now they are profitably left vndone*, ſpeaking of his owne time. And hee giues the reaſon of it, Becauſe if men did relie vpon viſible miracles, Faith would be leſſe. And Saint [c] *Auſtine* in his 25. Chapter of true Religion, ſaith, *The Catholike Church being planted and diſperſed thorow the whole world, Miracles were not permitted to laſt vnto his time:* his reaſon is, *Ne animus ſemper viſibilia quæreret, & eorum conſuetudine frigeſceret genus humanum, quorum nouitate flagrauit: Leſt the minde ſhould alwaies ſeeke viſible things, and mankinde grow cold through the cuſtome of thoſe things, by the noueltie whereof it was hot and feruent.* But this [d] Saint *Auguſtine* did afterwards retract in theſe words, *Sed non ſic accipiendum eſt quod dixi, vt nunc in*

[c] *Aug. de vera Relig. cap. 25.*

[d] *Aug. Retract. l. 1. c. 13.*

Christi Nomine fieri nulla miracula credantur: But that which I haue said, is not so to be taken, as that no Miracles should bee beleeued to bee done now-a-daies in the Name of Christ. And then hee relates what was miraculously done, euen at that time when he wrote his Retractations. So it seemes, that Saint *Chrysostome* and Saint *Augustine* spoke of the ceasing in their time, of such plentifull and ordinarie working of visible miracles, as was in the Apostles time, and after. But when, and at what particular period of time the working of visible Miracles since should wholly cease, I cannot affirme any thing: but leaue it to the determination and resolution of the Church, whose directions I am alwayes readie to follow, in whose iudgment I willingly rest.

This

This only I am ſure of, that inuiſible Miracles are wrought daily and plentifully in the viſible Church: for to conuert a ſinner, is a miracle. *It is a greater worke,* ſaith Saint [e] AVGVSTINE, *for a ſinner to bee made righteous, then to create Heauen and Earth.* [f] Saint *Proſper* ſaith; *It is more to iuſtifie a ſinner, then to raiſe one from the dead.* To make a prophane Vnbeleeuer, a true Beleeuer, is a Miracle; nay, to vnite Faith and a mans heart in one, is *omni miraculo mirabilius*, ſaith Saint BERNARD, *more miraculous then any Miracle,* and is one of thoſe three mixtures or vnions, which [g] Saint *Bernard* calleth *ſingularly admirable, and admirably ſingular.* But many, who haue by the preaching of the Goſpell conuerted ſinners vnto God (they themſelues being a-

e See Maſter *Copley* in his Doctr. and Morall obſer. *c.*1.

f *Proſp. de Promiſ. & Præd. part.* 2. *c.*30.

g *Bern. in Vigil. Nat. Dom. ſer.*3.

uerse from grace) will come in the last Day, and say vnto Christ, *Haue wee not by thy Name done many wonderfull works?* conuerted many monstrous, horrible, peruerse sinners? And what will our LORD then professe vnto them? *I neuer knew you: Depart from me, yee that worke iniquitie.*

Christs Censure of Hypocrites.

The ninth Passage.

IX. SO come we to the *Censure of Christ*, touching these Hypocrites, wherein obserue wee foure things: First, He openeth himselfe vnto them; *Then will I professe to them.* Secondly, He protesteth ignorance of them, *I neuer knew you.* Thirdly, Hee separateth them from him, *Depart from me.* Fourthly, He

He ſets downe the cauſe, why he did ſeparate them from him, and that was their euill qualitie and condition, *Ye workers of iniquity.*

Almightie GOD many times ſeemeth not to regard ſinners, but delayeth and deferreth his anger, as himſelfe ſpeaketh in ESAY, * *I haue long time holden my peace, I haue beene ſtill and refrayned my ſelfe:* and in the booke of Pſalmes, to the prophane ſinner he ſaith thus: [a] *Theſe things haſt thou done, and I kept ſilence: Thou thoughteſt that I was altogether ſuch a one as thy ſelfe: But I will reproue thee, and ſet them in order before thine eyes.* The time will come, that the Lord wil bee auenged of his enemies, of them that tranſgreſſe his Law: for as the [b] Pagan tells you, [b] *Homer.* ἔχει δὲ θεὸς ἐκάστικον ὄμμα, hee hath an auenging eye, to obſerue all the

* *Eſay* 42. 14.

[a] *Pſ.* 50. 21.

wayes of the sonnes of men. ὁλὲ θεῦ ἀλεύσι μυλαὶ, ἀλεύσι ϑ λεπτόν. The Mills of GODS Iustice grinde slow, but grinde small. And therefore Saint *Chrysostome* saith, *Long delay goeth before great wrath, making the Iudgement of God more iust, and the punishment of sinners more worthy and deserued.* And yet, the Preacher of Ierusalem obserues that, *Because sentence against an euill worke is not speedily executed, therefore the heart of the children of men is fully set in them to doe euill.* Our Lord Iesus held his peace, and seemed to dissemble, to take no notice of the iniquitie of these sonnes of *Belial* in their life time: but at the generall Doome, when the secrets of all hearts shall bee disclosed, then will hee vnmaske them, then will he pull off the glorious Vizzard

Chrys. Op. imperf. in Mat. 7. Hom. 19.

Eccl. 8. 11.

of

of their foule hypocriſie; then will he profeſſe vnto them, *Ineuer knew you.* O bitter ſentence of the moſt iuſt Iudge, who will ſay to them in that Day, *I neuer knew you.*

X. Here our Sauiour proteſts his ignorance of them; but you muſt not ſo vnderſtand it, as if hee had not knowne them at all: for what knoweth not he, in whom are hid all the treaſures of Wiſdome and Knowledge? What knoweth not hee, who knoweth all things? there is then ſomething more implyed in theſe words, then in outward ſhew they ſeeme to expreſſe. *To bee knowne of the Lord,* ſaith Saint [b] AVGVSTINE, *is to remayne and abide: not to bee knowne of him, is to periſh:* as it is written, [c] *The Lord knoweth the way of the righteous, but the way of the vngodly* The tenth paſſage.

a *Col.2.3.*

b *Aug.in Pſal.1.v.6.*

c *Pſal.1.6*

godly shall perish. To bee knowne of the Lord, is to be predestinate.

d 2.Ti.2.19 d The Lord knoweth who are his, saith the blessed Apostle. But how? *Per notitiam diuinæ prædestinationis: By the knowledge of diuine predestination*, saith

e Aquin.in 2.Tim.2. e *Aquinas. To be knowne of the Lord, is to bee elect and chosen of him:* as it may well bee vnderstood, *Ieremie* the first & the fift verse, where the Lord saith of *Ieremie*, *Before I formed thee in the belly, I knew thee:* and whereas our Sauiour saith, *My*

f Ioh.10.27 f *sheepe heare my voice, and I*

g Alcuin. ap.Th.Aqu. in aur.oper. sup. Euang. *know them,* g *Alcuinus* expounds it, *Et ego eligo eos: And I elect or choose them.* So then, to bee knowne of the Lord, is to bee predestinate and elect, and to remayne in the grace of Predestination and Election: not to bee knowne of him, is to be reiected and

and reprobate. Theſe forlorne ones could not continue in the Grace of Predeſtination and Election which they neuer had: and therefore in that Day of terrour, Chriſt ſhall profeſſe vnto them, *I neuer knew you.*

Almightie God, in the Prophet *Amos*, ſpeaketh to the ſonnes of Iſrael in this manner, [h] *You onely haue I knowne, of all the Families of the Earth.* For the better vnderſtanding whereof, you muſt learne to diſtinguiſh betwixt *Knowledge ſimply* ſo called, and *Knowledge of approbation:* and againe, betwixt *Knowledge of approbation, and knowledge of reprobation*, as [i] *Lyranus* diſtinguiſheth, by Knowledge ſimply ſo called, the Lord knew both Iewes and Gentiles, all Kindreds, and Families of the Earth, yea, he knowes all particular

h *Amos* 3.2

i *Lyra. in ſept. cap. Mat.*

cular Creatures whatsoeuer, *tam Vermiculum in Terra, quam Angelum in Cælo : As well the Worme vpon the Earth, as the Angell in Heauen.* But as by his knowledge of reprobation he knew onely the children of wrath, vessels prepared to destruction : so by his approouing knowledge, hee knew onely the posteritie of *Iacob,* he knew onely the sonnes of Israel, of all the Families of the Earth : for hee onely chose them, as Master *Caluin* expounds the words of the Prophet [k] *Amos, Ego vos libere elegi, & elegi solos :* that is, *I haue chosen you freely, I haue chosen you onely :* according to the sweet Singer of Israel, [l] *Hee shewed his words vnto* IACOB, *his Statutes and his Iudgements vnto Israel, he dealt not so with any Nation.* By knowledge simply so cal-

k *Caluin. in Amos* 3.2.

l *Psal.* 147. *verse* 19,20

called, and by knowledge of reprobation, Christ knew these false Prophets, these hypocriticall Exorcists, these false Wonder-workers mentioned in my Text: But by his *approouing Knowledge* he neuer knew them; and therefore in the Day of fiery Tryall, hee will professe to them, *I neuer knew you.*

XI. But that which followes, infinitely aggrauates the woe and miserie of these wretched ones, in that Christ will separate them from him, saying *Discedite a me: Depart from mee.* They once professed the Name of Christ outwardly, they prophecyed and cast out Deuils, they wrought Wonders by his Name: so in a sort they were with *Christ*, in a sort they were conioyned to him, and that was, *Per Gratiam communem: by common or inlight-* The eleuenth passage.

lightning Grace, not sauing and iustifying Grace, which onely maketh men gracious & acceptable to God, but by *cõmon Grace*, which may bee giuen freely, as well to *Iudas*, and *Simon* of Samaria, as *Simon Peter*, or Saint *Paul*. Thus were they conioyned to *Christ* our blessed Sauiour, they would needes retayne vnto him, they would needes vse his Name, & weare his Cognizance, but he neuer entertained them as his domesticall seruãts: they were like those mentioned in *Ieremy*, of whom the Lord said, [m] *The prophets prophecie Lyes in my Name, I sent them not, neither haue I cõmanded them: neither spake vnto them: They prophecy vnto you false vision and diuination, and a thing of nought, and the deceit of their owne heart.* But what saith God by [n] *Ezechiel? Wo vnto the foolish prophets, which follow their owne*

m Ier. 4. 14

n Eze. 13. 3

ſpirit, and haue ſeene nothing. Yea, endleſſe and vnſpeakeable woe ſhall bee vnto them, vnto whom our Sauiour will ſay, *Diſcedite a me: Depart from mee.* Who can conceiue or expreſſe the horrour and terrour of theſe words? Whither ſhall they turne them? Alas, whither ſhall they go, who ſhall, will they, nill they, be inforced to go away from the Lord Ieſus? Nothing can be added to the terror of theſe words, of this comfortleſſe command, *Depart from mee,* as if our Lord ſhould haue ſaid to them, *I am the Way and the Truth:* but goe from mee, and wander in the by-paths of eternall errour and confuſion: *I am the Light and the life of men, but away from me, get you, O fooliſh Hypocrites, into the Kingdome of perpetuall darknes, into the Land and Region of death: Vt qui modo videmini eſſe ante*

me, postea nec videamini: That you who appeare before mee now, may neuer appeare hereafter, as *Origen* speakes.

All they that depart and goe away from God, by iniquitie in this life, shall after be compelled to depart from *Christ* in the other life, receiuing the wages of sinne, the second death. They that are farre from *Christ* in the time of Grace, shall bee farther from him in the time of Glorie: for they shall perish, as it is writ-

o Ps. 73. 27 ten, o *Lo, they that are farre from thee, shall perish, thou hast destroyed all them that goe a whoring from thee:* such are false Prophets, Coniurers, Workers of lying Wonders; these are farre from God. And why? Because as

p *Aug. in Psal. 73.* Saint p *Augustine* saith, they haue desired earthly things, & sought them, *A Dæmonibus & Diabolo,*

From

From Deuils, from Satan: Therefore ſhall they bee deſtroyed, therefore ſhall they periſh, *Non vt non ſint, ſed vt male ſint: Not ſo as to haue no being, but to haue an euill being*; to haue a moſt wretched, to haue a moſt painefull and dolorous being, and that in horrour and darkneſſe, euer dying, and neuer dead, continually cruciated and tormented with the Worme and the Fire; *The Worme of conſcience, and the fire of Hell*; ¶ *The Worme that dyeth not, and the fire that neuer goeth out.* q Eſay 66.

XII. The reaſon why theſe deſperate Miſcreants ſhould bee ſeparated from *Chriſt*, is, becauſe they are *Workers of iniquitie.* It is not then their pretended prophecying, their caſting out of Deuils, that can ſaue and deliuer them in the Day of Gods wrath; The twelfth paſſage.

but

but it is their working of iniquitie that shall surely condemne them. As the Children of God doe habitually worke Righteousnesse, so the sonnes of *Belial* habitually worke iniquitie, practizing a custome and trade of sinning. They that worke iniquitie, *commit sinne*, as it is sensed by Saint *Iohn*, that is, they transgresse the Law of God willingly, and purposely, with a full consent of will, and delight of heart, and therefore are they, saith Saint *Iohn, ex* [r] *Diabolo: of the Deuill.* The suggestion of sin, according to Saint [f] *Gregorie*, is from Satan, delight in sinne is from the flesh: It is begunne by suggestion, but fed and nourished by delight. So long then as the flesh remayneth flesh, delight in sinne remayneth in it: wherevpon the same holy Father saith,

r 1. Ioh 3. 8.

f *Greg. respons. ad vndec. interrogat. Aug. Arch. Cantuar.*

Euc-

Euery Sinner ſinneth *in ſuo æterno, in his eternitie. Voluiſſent quippe ſine fine viuere, vt ſine fine potuiſſent in iniquitatibus permanere: They would liue without end, that they might ſinne without end, Greg. expoſit. moral. in 42. ca. Iob, lib. 34. cap. 11.* If a Sinner might liue euer, he would ſinne euer: as he abideth vnregenerate and carnall euer, ſo he continueth a Sinner euer, ſo he liues, and ſo hee dyes. And this [t] is the cauſe (as Diuines doe obſerue) why Almightie God doth puniſh ſin iuſtly with infinite and endleſſe puniſhment: ſeeing it is in the Reprobate *infinite*, both in regard of the *obiect* which is God, and the *ſubiect* which is the ſoule, as alſo in reſpect of the *progreſſe*: for it goeth on ſtill, it changeth not, it remayneth immutable, as

[t] The reaſon why finite ſin is puniſhed with infinite puniſhment.

the will continueth immutable. Hence it is, that our Sauiour in the last Day will not say vnto these miserable ones, *Depart from me*, you that *haue wrought iniquitie*; but in the present Tense, *Qui operamini*; *yee that worke iniquitie*, you that haue an habit, a trade and custome of sinning. As if hee should haue said vnto them, Although you haue not now meanes and occasion to doe euill, yet you still retayne an affection and desire to sinne; death hath separated your soules from your bodies, but it hath not altered or changed the purpose & desire of your soules.

a *Aug. in Psalm. 50.*

[a] *AEtas deseruit, non cupiditas*, strength, age, and meanes may faile you, but your desire is the same, it neuer leaues you. Therefore, *Away from mee, yee Hypocrites:*

crites : Depart from mee, yee that worke vanitie, yee that worke iniquitie.

XIII. Hence you may gather, beloued, that it is not so much ſinne, as continuing and lying in ſinne, that bringeth damnation. O doe not then continue and ſtand in the way of ſinners, ſit not in the chayre of peſtilence, doe not *commit ſinne* with full conſent of will, doe not incline vnto wickedneſſe with your hearts, be not *workers of iniquity*. O yee, that loue the Lord, ſee that yee hate the thing which is euill, bee not like the prophane ones of this age, who follow all impietie, all vnrighteouſneſſe, all vncleaneneſſe with greedines, who drinke vp iniquitie like water. Be yee not like vnto them; doe not, by lying in ſinne, make

The 13. Paſſage. Application.

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The 13. Paſſage. Application.

the Grace of God become in vayne vnto you, doe not frustrate and euacuate vnto you the Crosse of Iesus Christ. Though through frailtie of the flesh, or temptation of the enemie, you may fall by sin in action; yet neuer entertayne sin in affection: Although you may haue the fact of sinne, yet neuer haue a purpose and will to sinne: but hate sinne with a perfect hatred, and as the sonne of *Syrach* saith, *Flee from sinne as from a Serpent; the teeth thereof are as the teeth of a Lyon, to slay the soules of men.*

To the end you may not bee like vaine-glorious Hypocrites (who boast of prophecying, of casting out Deuils, and working Miracles, but indeede doe *operari iniquitatem, worke iniquitie:*) you must not onely remoue vice out

out of the way, but in ſtead thereof intertayne vertue; you muſt not onely auoid ſinne, but alſo intertayne grace: you muſt bring forth good fruit, being *arbores iuſtitiæ, Trees of righteouſneſſe*, as *Eſay* ſpeaks: being like the Tree planted by the water ſide, which (as that ſweet Singer of Iſrael ſaith) bringeth forth fruit in due ſeaſon. And to conclude all in a word, I beſeech you by the Croſſe of our bleſſed LORD and SAVIOVR IESVS CHRIST; euer whilſt you liue, be pious toward God, be righteous and charitable towards Men, be ſober and temperate in your ſelues. And, as the Kingly Prophet exhorteth, *Eſchew euill, and doe good*, perſeuere therein vnto death, ſo ſhall you reſt in the euerlaſting Tabernacles, ſo ſhall

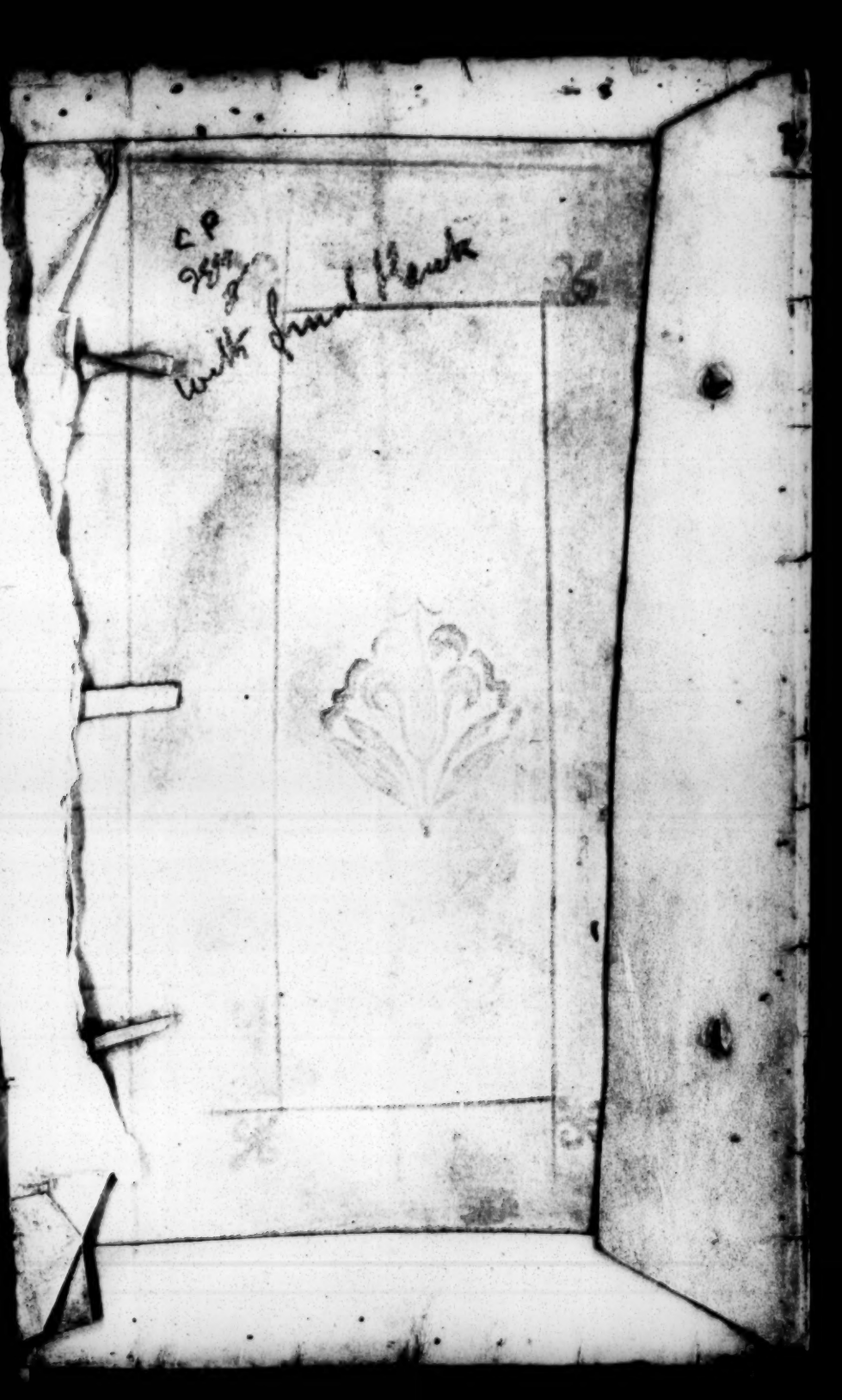
you dwell in the heauenly Ieruſalem, ſo ſhall you raigne in the Kingdome of Glorie with Chriſt, and an innumerable company of Angels and Saints, not for a time, but for euermore.

Amen.

Tri-vni Gloria.

FINIS.

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